to maintain a precarious balance. Children from about the ages of nine to thirteen may have small canoes /kakúle/ made for them, which may be seven to eight feet in length, and scarcely a foot in width. At these ages boys begin to accompany their fathers into the monte where the canoes are roughed out by axe and adze. They learn to select the proper trees as only those that are tightly cross-grained will not split easily. Occasionally canoes are roughed out at some height above the creek or rivulet that feeds into the main channel and in the process of carefully snubbing them down the boys learn to rig lines. A large canoe, about thirty-five feet long, may require almost a dozen men to bring it into the water from the monte, whereas a small canoe can be brought in by two or three men. Despite the fact that by the time the boys have reached their late teens they have acquired a large measure of skill in handling canoes, their canoes are nevertheless not considered finely finished until they have had several more years of experience.

Paddles: /yámpa/. The oar is roughed out with a machete, and the finer lines are cut with a knife.

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ripe, but most often it is boiled green and then pounded on a mortar. Bits of meat and/or fish may be added to the pulp. In this form it is called bala by both Negroes and Cayapa. In the ripe form, it may be boiled and treated as bala, or it may be eaten raw. Children eat enormous amounts of ripe plantain, and they never seem to become satiated. Important adjuncts to the subsistence pattern are the traveling merchants who bring canoe-loads of dried fish, clams, bread, cookies, sugar, and candy as well as smuggled Colombian cloth and clothing, up from the coast.

Hunting is a very important activity, and most Cayapa men spend one or two days a week tracking game. The main animals are large rodents called guanta /walámbu/, a smaller rodent called guatin /kúyu/, peccary /netúšu/, jaguar /kéla/, puma /l^{y}ukéla/, monkey /wášu/, squirrel /yámbu/, and the armadillo /čil^{y}ámbu/. Large birds are shot whenever possible and include toucans /čandútu/, the wild turkey /éle/, and a hawk /huyál^{y}u/. At the present time, hunting is done almost entirely with muzzle-loading shotguns. Hunting is generally a small operation involving no more than three

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by snakes and also by design. Women frequently die in childbirth; tuberculosis runs rampant, and periodically whooping cough and measles decimate the population. People die from spirit possession, soul loss, witchcraft, illness, and accidents; however, very old people "just die." People are afraid of death although it is maintained that no one dies because of his sins. Punishment takes place after death, and everyone must be purified of his sins by punishment after his demise. It is believed that when the Whites die their souls go to the white clouds while those of the Negroes go to the black clouds. Only the Cayapa may enter heaven.

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When death strikes, all relatives within a few hours' travel are notified. The immediate family clean the body, if necessary, and place it on a mat. Water is boiled and then poured over the area where the body lay last. Two or three men of the neighborhood are asked to prepare a coffin; this coffin which is made of bamboo is said to be the "canoe of the soul" and is called /úhkuŋgúle/. Its construction involves four or five hours' work, and when it is completed, the parent or spouse of the deceased offers

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the coffinmakers a gift of two or three liters of rum which is consumed on the spot. If the deceased is a woman, her husband goes through her belongings and sets aside items that are especially attractive and/or expensive, and these are later auctioned off at the funeral. The money received in this manner is used to pay for special masses for the dead. Finally when all is in readiness, the body is placed in the coffin. The funeral is held at a house that is on the main river to facilitate the final removal of the body to the ceremonial center for burial. The coffin is placed in a canoe which is piloted by a close male relative: father, husband, brother, etcetera. The pilot sets out alone with the corpse for the funeral site.

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One day I received word that the wife of Aurelio Añapa had just died from the bite of a venomous snake. She had been attended by a brujo for a period of four days to no avail. The following morning at about two o'clock, we heard faintly the mourning chant of the Cayapa. Slowly the sound came closer, and far up the river a light was moving steadily. Finally, after what appeared to us to be an interminably long time, Aurelio